VINDICATION

OF THE

Roman Catholicks

From the foul Aspersions thrown upon them

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NEW YORK

John Tillotson, D. D.

And *Dean* of

CANTERBURY

In a SERMON Preached by him in *November*, 1687.

WITH ALLOWANCE.

LONDON,

Printed for *John* and *Thomas Lane*, and are to be Sold at the Sign of the *Golden-Anchor*, the Corner Shop of *Wild-street*, near *Drury-lane*.

MDCLXXXVII.

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[illegible]

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John Gillott, B.D.

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PREFACE,

SUCH is the Nature of a Sermon, as that the Principles and Tenents of a Religion, are no way better discovered than by it: It being the Exposition of what is to be believed and practised, in order to Eternal Salvation. And what the Preachers do generally most insist upon, that generally is chiefly presumed to be believed, or practised in the Church. Now in most Protestant Sermons, it is observed, that their chief business is railing against the Pope *and* Popery; *then that may be presum'd, the chief Tenent of the Protestant Church: With such Protestant Doctrine, this Doctor hath filled his Sermon, from the beginning to the ending, falsly asperſing the* Roman Catholick *Church, with the Notions of* Slavery *and* Bondage; *no better arguments than* Cora *used against* Moyſes, *flattering the people with a false liberty, which produceth nothing but Confusion and Distraction.* Numb. 16. V. 3. *Not considering that this his Doctrine, is contrary to the practise of his own Church: For he doth not only make every ignorant Man or Woman, a competent judge of* Scripture *and* Religion, *but prefers their judgment before their Pastors, whilst their Church obligeth every one to submit to her decrees. I find in this* Doctor's Sermon, *many false and unchuritable Reflections upon* Roman Catholicks; *Conclusions drawn from false Suppositions, things unworthy of a Scholar: And which is unworthy of a Preacher; not one Word of Exhortation to Piety, until he comes to the* 21 *page, where he speaks thus,* It concerns us mightily, for the Honour and Support of our Religion, to be at a better Union amongſt our ſelves. *Insinuating to the people the necessary effects of this Doctrine, which are Division and Distraction. All the rest of his Sermon is,* Bearing falſe Witneſs againſt his Neighbour.

THE TITLE OF THE Doctors BOOK.

The indiſpenſible neceſſity of the knowledge of the holy Scripture, in order to Mans Eternal Salvation, &c.

THis Propoſition in the ſenſe of the Doctor, is thus rendred plain. There is no Salvation to be had without the knowledge of the Scripture; which Propoſition is notoriouſly falſe. For at this preſent, many thouſand *Proteſtants*, know not one line of it, unto whom I preſume the Doctor will not deny Salvation. 2*ly*. There was no Scripture heard of, until the time of *Moyſes*, and were all Damned before his time? 3*dly*. From the time of *Moyſes* till Printing was found, it is not probable, that every one of the Vulgar could have the *Bible*, and will the Doctor Condemn them all? If he doth not, then the knowledge of the Scripture was not neceſſary. If not neceſſary then, why is it now?

The Doctor may ſay, the knowledge of the Scripture is neceſſary, not the reading of it, and ſo annuls my laſt inſtance.

I anſwer, the Doctors whole drift is at Damning all thoſe that do not read it, from the beginning to the end of his Sermon; for if he were not for Damning thoſe who read not, his argument would be of no force againſt us; for the vulgar ſort of *Roman Catholicks*, may have as much knowledge of the Scripture as needful, without reading it. The Doctor is then for impoſing a neceſſity upon the vulgar, of knowing the Scripture by their own reading: But he doth not tell how much they muſt know of it, if all, I fear the Doctor hath Damned himſelf, if not all? How much muſt they know, under pain of Damnation, As much as the Doctor will aſſign the *Papiſts* ſhall know without Book. I would willingly know of the Doctor,

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why the people might not be saved, if they know it by the Mouth of their Pastor, without reading? The Doctor seems to answer thus, *The people might know it, but the Priests do interpret it falsly to them*, but the Doctor, when he said so, did not remember the Story of the Old Woman, *who sought her Daughter in the Oven.*

The *Doctor's* TEXT.

Woe be to you, Scribes *and* Pharisees, *&c.*

Mat. 23. *V.* 15.

THE *Scribes* and *Pharisees* were Men, as the Doctor owns, who were teachers of the Law; and under pretence of interpreting the Scriptures, had perverted them, and kept the true knowledge of them from the people.

I put this question to the Doctor, Whether if those *Scribes* and *Pharisees* had faithfully interpreted the Scriptures to the people, and yet had not put the *Bible* into the hands of every Milk-Maid to interpret, whether Christ had denounced that *Woe to them?* The Doctor must prove the affirmative, before he can reflect upon the *Roman Catholicks.*

I will put down the practice of the *Pharisees*, the *Protestants* and *Roman Catholicks*, as to this point. The Doctor says in his second Page, that the *Pharisees* were teachers of the Law, and under pretence of interpreting the Scriptures, did pervert them, and keep the knowledge of them from the people.

The *Protestant* Ministers are reformers of the Law, and do interpret the Scriptures to the people, and give the people the liberty to interpret them by the private spirit, in opposition to their Pastors, if they think fit, which hath brought such a fertility of Faiths into this Nation, that there are as many as Reformers, and as many Reformers almost as Men.

The *Catholick Priests* do confine the Scripture to the reading only of the prudent Laity, and doth not think every Cobler a competent Judge of the sense of it, nor able to guide himself in matters of Faith and Practice; but the Pastors by the *Bible*, are to guide him, and to read and expound the Scriptures to him.

Which of these three doth the Impartial Judge think is the best in all respects? in the 3*d*. Page the Doctor speaks of knowledge and ignorance. What he says of Knowledge, is right Canting. What of Ignorance, is a false Imposition. I never understood Ignorance, a vertue in *Roman Catholick* Divinity; If the Doctor had read the Manual of our Laity, he might have found it there, in the exposition of the Ten Commandments a sin. Now, if the Doctor thinks as he speaks, we must

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be all lovers of Ignorance, not only the Laity, but the *Priests* themselves. I humbly offer to the Doctor my self, for an Experiment of his Protestant speculation, to be examined (if he knows how) in all or any part of Divinity. For if he pleases I will bring him Tradsmen, who shall readily answer him with an Objection, whatsoever he shall be pleased to ask.

In the 4th. Page, the Doctor saith, the Scripture alone can instruct us in the Will of God perfectly. I ask the Doctor, Whether it be the Will of God that we should keep *Sunday* for *Saturday*, and Christen Infants? If it be, where doth the Scripture instruct us so perfectly, as that every Milk-Maid can see it there? But let the Doctor leave Canting, and give a solid reason if he can, why the Church which declared Authoritatively the Scripture to be the Word of God, hath not Authority enough and Knowledge, to instruct us in the Will of God, if there were no Scripture.

The Doctor proceeds in the same Page, and says, the Teachers of the Jewish Church, did not proceed so far as to deprive Men of the use of the Holy Scripture; in the 2d. Page he cannot avoid a Contradiction. For he says that the Jewish Teachers did take away the Key of Knowledge from the people, which the Doctor insinuates was the Scripture. Then they took away the Scripture, and did not. But suppose they did not take away the Scripture; yet, the Doctor says, they took away the Key of Knowledge; then a Man may have the Scripture, and yet not have the Key of Knowledge; then the *Jews* might have the Scripture, and yet not see Christ in it, as in fact did not. So may the Vulgar have the *New Testament*, and yet not see the they *New Law* in it. So may a *Protestant* Cobler have the *Bible*, and yet want the *Key of Knowledge*; and to whom shall he go to for it? What if he should go to the *Pope*? For the Doctor owns in his Sermon, the *Pope* had the *Key*, and indeed I cannot tell how the Doctor should come by it, unless he stole it: Or perhaps it was found in the Ruins of the *Monasteries* here, in the beginning of the reformation which were broke down, (the Doctor may say) to seek for this *Key*, and it was found there all rusty (as the Doctor says) and they have been rubbing it ever since. But to come to my purpose. How is it, that the Scriptures alone, can perfectly instruct us in the Will of God, as this Doctor says, when a whole multitude may have them, and yet not see the Will of God in them; as the *Jews* had the Scripture, and yet saw not the Will of God in it? Now, why may not the Doctors of the Church of *England*, put the Scripture into the Hands of all the Vulgar, and yet teach them false Doctrine from their Pulpits and keep the true sense and meaning of the Scripture from the people, as well as the *Scribes* and *Pharisees*? then the people may have the *Bible*, and yet not know the Will of God. Then is the Pastor more necessary for the people than the *Bible*. We see the *Quakers*, *Anabaptists*, *Presbyterians*, *Sweet-Singers*, *Lutherans*, *Church of England*, &c. all these differ in Faith; and that they are not all of the right Faith. I suppose the Doctor will

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own all these have the *Bible*. How comes it that they do not rectifie themselves by it? The Doctor must answer, that the Teachers of these Men do give the people the *Bible*, but keep from them the *Key of Knowledge*, as the *Scribes* and *Pharisees* did: And if any one should accuse the Doctor of acting like a *Scribe* and *Pharisee* in this Sermon; how will he vindicate himself? I will undertake to prove him guilty of above 40 false Reflections, and down-right lies against his Neighbours in this one Sermon, which is more than he can prove upon either *Scribe* or *Pharisee*.

Towards the end of this Page, the Doctor says it is a horrible impiety, to interpret the Scripture in a wrong sense to the people (God forgive the Doctor for it) the *Roman Catholicks* do own it a Crime: But he says it is more horrible not to permit the people to read it. He thinks this must be taken upon his bare Word, for he brings not one thing like a proof for it.

In the 5th. Page, the Doctor doth intermix Prayers in an unknown Tongue, with the not reading the Scripture, and says that the people for these two Errors are sure to perish, and surely damned, and that the Scripure is necessary to save them, and that the Church of *Rome* in these two points, doth contrive the Eternal Ruin and Destruction of the peoples Souls. For these uncharitable and extravagant expressions, the Doctor brings not any thing like a Proof: This I will prove upon the Doctor, according to his own Tenent, that whatsoever *Protestant* reads not the Scripture, is surely Damned. And whatsoever Pastor of the *Protestant* Church, doth not take such care of all, and every one of his Flock: First, That he be instructed to read. 2*dly*. That he have the *Bible*. 3*dly*. That he read it. This Pastor for neglecting his Flock, in a thing so necessary to Salvation, must be surely Damned also. This must follow, if the Scripture be necessary to Salvation: And if the *Protestant Religion* had started up before Printing was found out, how many poor *Protestants* would this Doctor have Damned then?

I ask'd the Doctor why a vigilant Pastor cannot instruct his Flock in all things conducing to Salvation, without giving them the *Bible*? Until the Doctor answers, I say he may, and that it hath been done in all Ages; and I know not why it may not be done in the *Protestant* Church, unless it be, because *Truth and the Will of God* are not in the *Protestant* Ministers. Malach. 6. 1. v. 10.

The Reader may be, perhaps, desirous to know the truth of the *Roman Catholick* practice in these two points: As to the first, to wit, The reading the Scripture, the Church doth not debar the Laity from it. She alloweth it to every one, whom the Pastors judge will use it, with respect and submission to the Church, through the Motive of Piety, not Curiosity. Where the Scripture may be ill used, there it is not generally suffered to be read. And what slavery is in this? The Vulgar of the *Roman* Church, do believe that they are to be fed by their Pastors, neither to feed themselves, nor to be fed by *Bibles*. St. *Paul* saith, *That Christ appointed Pastors, lest his people should stray into Errors.* Ephes. 4.

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The Doctor appoints the *Bible*. The *Roman* Church appoints the *Bible* for the Paſtor chiefly, and the Paſtor for the people. The Doctor appoints the *Bible* for the people, and the Paſtors are uſeleſs. If an *Indian* ſhould come into *England*, which would ſooneſt make him of the *Proteſtant* Church, the Doctor or the *Bible*? If the Doctor, then is the *Bible* not neceſſary to Salvation. If the Bible, how comes it that ſo many Millions of well inventioned people in the World, could never ſee the *Proteſtant* there, who notwithſtanding were no ſtrangers to the Bible. This I admire in the Church of *England*, who ſince the reformation, are much more ſolicitous to get Eſtates and keep them, than thoſe things which belong to the next World (and for this I appeal to their Conſciences) that every one ſhould not claim a right, to be Judge of the Laws of the Land to preſerve their Eſtates, as well as to be Judge of the Scripture, in order to preſerve the Soul.

In the next place, the Doctor brings Scripture for his Tenent If any one ſhall think any Text he brings to be like a proof; if I may be worthy to know it, I will readily anſwer it.

Then he brings Fathers. If the Doctor will be ſo kind as to let me know out of what part of their Writings he took his Quotations, I will readily anſwer him.

Then follows his Bold Challenge to his Adverſaries to bring him any Father, who diſcourages the Vulgar from reading the Scripture. I anſwer his Challenge, producing theſe following.

Hiero. in expl. queſt. dam. E 15. The whole Epiſtle to the *Romans* wants interpretation, and is involved in ſo great abſcurities, that we want the aid of the H. Ghoſt to underſtand it.

In. prolog. ſupra lib. in paralejo. The ſame Father confeſſes, that in Scripture he never truſted to his own knowledge, nor believed upon his own ſtrength, but where he thought he knew; yet, there he asked the learned. This Saint had no *Proteſtant* ſpirit.

De mb. Ericleſiæ. St. *Auguſtin* ſaith, That the Expoſition of the Holy Scripture, is to be asked of thoſe who profeſs themſelves Doctors.

In compend de fidei doctrina. St. *Epphanius* commits the ſtrutiny of the Scriptures to the Learned.

Naſian. lib. 2. St. *Gregory* ſaith, the Word of God abhors carnal and rude Men, and that the Law is partly manifeſt and partly hidden.

Sud Theolog. To the Weak Faithful, we ought to open thoſe things which are not perfect; and when they are become proficients, and have clear ſight, then to put the light before them.

Serm. de ſpiritu. ſancto. The reaſons why Hereſies are, is the obſcurity of the Divine Scriptures. The unlearned ought not to preſume to read the Holy Scriptures, before they have deſpiſed and caſt off the pomp of the World.

Iſid. lib. 2. de ſumme bono. I conclude with St. *Hieronm.* When there is no one Art, that any of Vulgar can ſay they know, yet this (the knowledge of the Scriptures) every old prating Woman, every old doting Fellow, every talking Sophiſter pretends to know. They tear the Scripture, and teach it before they have learnd it.

Bern'd ſupra cantica.

I could have given further testimony out of the Fathers, if it had been needful; but these will suffice, to vindicate the *Roman Catholick* Practice, in contradiction to the Doctor, who so boldly affirmed, that we had not one rag of Antiquity to cover our Nakedness in this point. I assure the Doctor, that some would have been glad of such Rags, to have made the Church of *England* a Wedding Garment.

The *Roman Catholick* Practice in the second point, which the Doctor calls Prayers in an unknown Tongue, is thus. *The chief part of the* Roman Liturgie *is the* Mass; the substance of which is an Action, to wit, *An Offering to God, of the Body and Blood of his Son, under the form of Bread and Wine, by the Hands of the Priest: A Sacrifice commemorative and applicative of the great Sacrifice of the Cross.* The Doctor dares not deny us Antiquity and Universality, as to the truth of this Doctrine. The rest of the *Roman Liturgie* is subservient to this. That part of the *Liturgie*, which the Vulgar do frequent, is the *Mass*, as *Morning Prayer*; *Even-song*, *Compline*, and *Litanies*, as *Evening Prayers*. The rest of the *Liturgie* is said by *Church-Men*, at Mid-night, or at three, four, or five of the Clock in the Morning, or at such hours as the Vulgar is seldom present, and perhaps the Doctor would not leave his warm Bed and Wife to hear it, although he pretends to understand *Latin*.

Now that part of the *Liturgie* which the Vulgar do frequent, they do understand as well, as the Vulgar in the Protestant Church do their *Common-Prayer*; for the *Mass*, I told the Doctor, it was an Action, and Seeing is their most proper sense for it, and the Vulgar may have as good Eyes as the Doctor. As to that part which is properly Prayer, it is Translated into the Vulgar Tongue, and they have it in their *Prayer-Books*, and being obliged to Church-Service every *Sunday* and Holy day, they understand it as well as their daily Prayers. The Epistles and Gospels of the *Mass*, are likewise in the Vulgar Tongue, with the meaning of every Circumstance. And as to the understanding of every word of the *Mass*, which the Doctor was pleased to reflect upon. I answer, that the greatest part of the Words of the *Mass*, are the Priest's secret Prayers to God, for himself and the people: There is moreover, daily Preaching and Catechising in the Church, by which there is enough given to the weakest Capacities, to let him understand, what he ought to believe and do, in order to Salvation.

To the Question. Must the Vulgar be acquainted with every thing which is done in, and belongs to the Church, before they can or will be satisfied & edified, or no? If they must, then the Church of *England* Edifieth not the greatest part of her Children in her Cathedrals, where, when they sing Musically, few understand them, neither are the Vulgar satis-

fied and edified in the Protestant Ceremonies, neither am I edified, that the Doctor should so much extoll Knowledge, when not one in ten thousand ever read the *Protestant* Profession of Faith: Nor one in the like Number, knows howmuch he is obliged to believe. So that when we rightly examine things we shall find ignorance a Protestant Vertue. And is it not to stumble at a Straw and leap over a Block, to Damn the people if they readnot the Scripture, but let the Tenents of those who read it, be everso perverse, so they protest against Popery, they are Members of Crist's Church (as the Bishop of *Bath* and *Wells* called the *French Hugonots* in his Pastoral Letter) and go to Heaven. And is not this Pharisaical in the Doctor, to Damn people for not reading the Scripture, a Protestant Tradition, and not Condemn them for their Schismatical and Heretical Opinions, things Condemned by God, his Son, his Apostles, and his Church in all Ages?

I argue farther, thus. It is not neeessary that the Vulgar understand explicitly all, and every thing that is believed in the Church, as such decrees of the four first General Councils as are *de Fide*, or the Thirty Nine Articles in the Protestant Church destinctly. If the Doctor denys this Proposition, he must Condemn most of the Ministers and Laity of his Church; so by parity of Reason, a Man may be a true Worshiper, and yet not understand distinctly and *verbatim* every Word which is spoken in the Church.

Farther, the Doctor cannot shew any Divine precept or decree of any General Council, which contradicts the practice of the *Roman* Church, in this point; which he should have done, if he had spoken Doctor like before he had pronounced Damnation upon the people. Now, where there is no precept contradicted, the Church is to be obeyed.

These reasons I give the Doctor, for the *Latin* Church *Liturgy* being every where in *Latin*.

1*st*. That the Governours of the Church may have a certain knowledge of the true practice of it, which they could not conveniently have, if it were in every petty Speech.

2*dly*. To avoid danger of the nullity of the Sacraments, which would happen if the Priest should not pronounce the Words rightly, of which there is danger, when the Priest is not perfect in the Language.

3*dly*. It is convenient for many of the Clergy and Laity. To the Clergy, because they are often sent from one country to another, of different Speeches, for the common good, who if the *Liturgie* were in the Vulgar Tongue, they for many years could not be able to assist at

any

any Solemnity of the Church. The same Reason is proportionally for the Laity.

4thly. For Uniformity.

5thly. Because the *Latin* is not mutable as other Speeches are.

Lastly, Because it hath been so from the Beginning, as these following Fathers do Witness.

St. *Cyprian* insinuates that in his time, the publick *Liturgie* was in *Latin.* *In expos. Orat. Dom.*

St. *Austin* insinuates the same to have been in his time. *De Doct. Christ. c. 13.*

St. *Hierome* affirms, that all the Eastern Church used the *Greek* Language. *Præfa in para lip.*

There are many more Reasons to be given, some the Doctor gave, such as he thought he could easily refute. The last Argument which the Doctor brought, fell indeed to the Ground for want of a Friend to support it. The other three Reasons which the Doctor says, the *Catholicks* pretend for themselves, I suppose the Doctor had from the *Irish Popish Collier,* a Man who had more Devotion than Learning.

But what if the Church gave no Reason, and should say, *Stat pro ratione voluntas.* It is my Will, and you are to Obey: I am impower'd by God, and assisted by his Spirit; you are to submit, *captivamus intellectum?* This Method would not please my Doctor at all. Arbitrary Power! *Egyptian* Slavery! He would raise up Old *Core,* with all his Arguments that were used against *Moyses;* and *Core* would come in with a Why and a Wherefore, against every thing that pleased not his Humour. But must a King give a Reason to every Subject, why he makes such or such a Decree? If not a King, why the Church?

The *Liturgie* which the Church used in *England* (the Doctor will not deny) was in *Latin,* from St. *Austin's* time, till the Reign of King *Henry* the Eighth, and were all Damned in those Nine Hundred Years! Perhaps the Doctor will answer with his Book of *Homilies,* that all the World, Men, Women, and Children, were Drounded in Idolatry and Superstition. Uncharitable Doctor! The World will neither believe your *Homilies,* nor you, without some proof, at least a seeming one, like your caracterised self.

But let us consider what were the Works of these *Egyptian* Slaves (as the Doctor is pleased to call the *Roman Catholicks*) whilst they were in Slavery, under their hard Task-Masters. Some abandoning the World, retired into Monasteries, dedicating themselves intirely to God by solemn Vows, passing their whole Life in Prayer, Fasting, Contemplation, Day and Night, praising God. Others building and endowing Religious Houses, Hospitals, Alms-Houses, Cathedrals, Collegiate, and Parish Churches. And from whence have you all your Fat Benefices, but from these *Egyptian* Slaves? If these Men were Idolaters, then are you with your Wives and Children, like those Heathenish Priests in *Daniel*, *Who devoured those Meats which were offered to Idols.* If these Men were Workers of Piety, then may you justly fear to be called to an account by the great Task-Master, for not fulfilling the intentions of your *Egyptian* Benefactors.

But we will now pass from the *Egyptian* Slavery and Darkness, to the Liberty and light of the Reformation. I fear to assert any thing positively, lest I should Err; for I cannot find in this Protestant Land of Promise, any *terra firma*, upon which I can build any Position. I will therefore, ask the Doctor, who, perhaps, may be better acquainted with the Principles of the Reformation than I am. First,

Whether God by any Miracle, or any thing like a Miracle, gave testimony of the Truth of the Reformation? If God did not, how will the Doctor convince me that this is not *ignis fatuus*, a false Light, and a real *Egyptian* Darkness.

The Doctor may perhaps answer, that he needeth no Miracles, it sufficeth that their Reformation is conformable to Scripture; but is not this, Doctor, the plea of every *Heretick*, and cannot they see as well as you? You are then to justifie all Heresies, or to bring a plea for your selves, such as they cannot use for their justification.

I suppose the Doctor will allow every Reformer the same Liberty which he takes himself, and then I ask him if he can shew me a Heretick in the World, and by what Rule he declares him an Heretick?

2*dly*. Are all the Reformations of Christ's Church true? If not all, how many? Had there been any right and true Reformation of God's Church, if the Church of *England* had not reformed? And did the better Livers of the English people begin and pursue

ſue the reformation of *England*? Do the reformed lives better than the Old *Egyptian* Slaves? How many Holy Days and Faſting Days have they added to that *Egyptian* Calendar.

3*dly*, What Beneſit hath the World found by the reformation? If it be a deliverance from *Egyptian* Darkneſs, how uncharitable are you to *hide this Light under a Buſhel*? (and it is ſo little indeed, that a Buſhel may eaſily hide it.) Why do you not let it ſhine to the World? Why do you not ſend your Miſſioners to unſlave and enlighten the World, with the knowledge of your true new Goſpel? Why do you not oppoſe the Romiſh Miſſioners, in all Kingdoms of the World? Strange, that all the true Miniſters of the Goſpel, ſhould be ſo much wedded to Benefices and Wives, that none ſhould have the Spirit of *Paul*, *The charity of God urgeth me* to diffuſe the truth of the Goſpel, over the Face of the Univerſe. And now how many Countries have they Converted? How many Kings have obeyed the Church of *England*? How many Mores have ye Chriſtened, and inſtructed in the *Indies*? When doth the Doctor think that there will be of all Tribes and People, Tongues and Nations of his belief? There muſt certainly be more Apoſtolical endeavours uſed, than have been hitherto. For in truth, I never found any *Proteſtant* Miſſioners beſides the Penal Laws, the Charity of the Reformation. to free Papiſts from Tyranny, Slavery, and Darkneſs, and bring them into the Light and Liberty of the Reformation. Liberty to believe what ye pleaſe, ſo ye believe not the *Pope*: Liberty to do what ye pleaſe, ſo ye do not pleaſe the *Pope*, Liberty to excuſe all Errors, provided ye blame *Popery*. I find in the Writings of many of the Church of *England* Men, that they are ready to excuſe the Pagans to ſuppreſs *Popery*, to Embrace all *Hereticks*, to ſtrengthen their party, and prove their univerſality. He is the worſt of Men, who ſeems any way to favour the *Roman Catholicks*.

I met the other day, with a little *Proteſtant Champion*, (a Threepenny Book) who briskly contended for the Validity of the Orders of the Church of *England*. He own'd indeed, that they had them by Succeſſion from the Church of *Rome*; but in my Opinion, if they had not found fallen Prieſts from the Church of *Rome*, they would have gone to *Monſieur Calvin*, both for Articles and Orders, and have then thought their Church altogether as good as it is now: But to return to my *Little Champion*; he had no ſooner proved the *Proteſtant* Ordination valid, and that by a Succeſſion of Biſhops in the *Romiſh* Church, till the beginning of the Reformation, but preſently reflects upon *Popery* with a proteſtant Eye, and crys out, I will retort my argument upon the Papiſts, and prove their Ordination invalid, and did prove that for many hundred years before the Reformation, they had no valid Ordination, and ſo annulled his own.

Thus

Thus Acts my Doctor, he cares not what he Preaches to the people, provided it be againſt Popery; he cares not what they Learn, ſo they Learn not Popery, or Learn to Hate it. He cares not how many Lies he tells in his Pulpit, ſo he can but belie Popery. Witneſs this Sermon, and Witneſs the World, whether theſe Tenents which follow, Collected out of the Doctor's Sermon, be not notorious Lies.

Page 3. *Firſt*, in the Title of his Book, *Inſinuating that the* Roman Catholicks *are Idolaters*, in his Text, *That their Clergy are* Scribes *and* Phariſees, *Ignorance amongſt them is a Virtue.* They keep Men in Ignorance of their Religion. They hinder Men to be ſaved.
P. 4. They forbid Men to know God and ſerve him. The Prieſts hide
5. *God's Light under a Buſhel.* Antiquity is againſt the Papiſts, and
6. they own it. That in the Ninth and Tenth Century, the Pope took away the *Key of Knowledge* from the people; cruel uſage in
8. the Church of *Rome.* The Pope thought it better the people
10. ſhould be Kill'd, than they ſhould underſtand their prayers. The
12. Church of *Rome* wiſhes there were no Bible in the World: The
14. Church of *Rome* Cruel and Tyrannical upon Mens Souls. The Bi-
15. ſhop or Inquiſitor alone, can give people leave to read the Scrip-
21. tures; and whoſoever ſhould preſume to do it without Licenſe under their Hands, cannot be abſolved. They inſtruct the people ſparingly and ſlightly. Their Sermons are made up with Stories. They leave out the Second Commandment. The *Roman* Church yields Antiquity to the Proteſtants. They decline all manner of Tryal. The *Roman* Prieſts take the Childrens Bread from them. Doctor, What if they were Married, what would they do then? would there not ſoon be in the *Roman* Church, ſuch a Collection for the Children, as was preſently after the Reformation for the poor? This then muſt certainly reflect upon thoſe Church-men who have Wives Children. They make Market of the peoples ſins. (The Rector of *Colcheſter* will inform the Reader of the practice of the Church of *England*, if he will give himſelf the trouble to read his Book.) they pay Mony for Miſtakes. The Scripture, the chief and ancient Adverſary of the *Roman* Church. The *Roman Church, Egyptian Bondage and Darkneſs; cruel Task-Maſter, denying Men ſufficient Means to Salvation.*

Theſe and many other uncharitable falſe aſperſions, the Doctor in one Sermon, did preſume to caſt upon the *Catholicks*, at the very time when his Prince and the Head of his Church, did openly profeſs that Religion. Surely he was inſtructed by *Luther's* familiar Angel: And I find indeed, much of *Luther's* Spirit in the Doctor, and a great deal of *Luther's* Angel's Truth.

I admire with what Face the Doctor can thus belie God's Church, especially at such a time, when all those injuries must reflect necessarily upon the Head of his own Church, our King, as that he is an Idolater, that his Worship is superstitious, that he is ignorant: That he shall be Damned; That he is in *Egyptian Darkness*, and the like.

I have here briefly run over the Doctor's Book. To reflect upon every particular Cant, was not my Business. I was only desired to answer the principal Heads, which are, the not reading the Scriptures and Prayers in an unknown Tongue. If any one shall think there is any material point not answered, I will endeavour to satisfie him or them, if I may be worthy to know it; in the interim, I leave what is written to the impartial Reader, and return to conclude with my Doctor, giving him this Admonition and Exhortation. *Dura cervice & incircumscisis cordibus & auribus, vos semper Spiritui Sancto resistitis*: That is, the Doctor should not stuff up his Sermon with Canting Reflections upon his Neigbours, much less with down right Lies: that he should be cautious how any thing he preaches, might reflect upon the sacred person of his King. That he should take care no Argument might be retorted upon himself, for then he fouls his own Nest. I exhort him to teach his people sound Doctrine, and good Morality; for that is the way to keep the people in Union (which is all he exhorts them to in his Sermon) and if they be not in Union, it will bring them to it, and at length to the knowledge of the Truth, which I wish the Doctor with his Flock.

FINIS.